

# Cumorah's Southern Messenger

*Registered at G.P.O. as a newspaper.*

**MARCH, 1950**

**VOL. 25 No. 3**



## COVER

## A MODERN MIRACLE

The spring following the colonization of the Salt Lake valley was a joyous one for those few humble Saints who had lasted out the long destitute winter of rationing. With eagerness they planted spring crops with a prayer in their hearts for a rich fall harvest. They noted with thanksgiving that the forthcoming grain, which had sprouted early, promised a strong and healthy growth. Its colour was rich, it stood well, and with the grace of the Almighty the harvest would be a bounteous one.

Then without warning the crickets came, literally by millions; swarming from the foothills they descended upon the new-made fields of gain. They devoured all vegetation that stood before them. The tender grain sprouts disappeared amid the onrush of the black vermin army. Their appetite never abated. Day and night they pushed on leaving the fields bare and brown behind them.

Men, women, and children, everyone, tried to save the doomed crops. All possible methods were used to turn away the onslaught. Water and fire were used to drown and burn the insect, but to no avail, for they continued to pour by myriads from the mountains into the fields. The failure to destroy these pests would mean famine to the first settlers of the Salt Lake valley. To thousands of men, women, and children, then en route across the plains, it would mean starvation upon arriving in the promised valley. In desperation the Pioneers turned to the Lord for deliverance.

Then the miraculous happened! There was heard the shrill, half scream, half plaintive cry of the sea gull. They came in clouds that darkened the mid-day sun. To the cricket-vexed colonists they seemed like white-winged angels of deliverance—these gulls. By the thousands they came from across the Great Salt Lake, alighting upon and devouring the cricket in an act of sublime mercy. They were tireless in their work. When they were glutted with crickets they would go to the streams, regurgitate, and return again to the slaughter. And so it continued, day after day, until the plague was stayed and the crops of the Pioneers saved.

It is little wonder that the lake gulls were held sacred by the early Utah settlers. And today, under the shadows of the Salt Lake Temple, in memory of "A Modern Miracle," stands one of the world's two monuments to birds—the famed "Seagull Monument" of Mormondom.

J.G.B.

# YOUTH LOOKS AT THE SABBATH



Contributed by Sister Helene van Schalkwyk.

## WHY DO WE HAVE A SABBATH DAY?

After the Israelites had been liberated from the bondage of Egypt, by the strong arm of the Lord, God said to them: "You have been hard put to it among the Egyptians, who never knew me. I will make your burdens easier, and your yoke lighter. Your bodies need rest. It is not good for you to work all the time, so I will give you a law, demanding of your employers that they allow you one day's rest in seven. Also, it is not good for you to think only of earthly things all of the time; part of the time you should feed the spirit. I shall require of you that you think of spiritual things one day in seven; because the spirit, as well as the body, needs food to keep it alive." That is what the Lord tells us in this law of the Sabbath Day. It was God, also, who said, "The Sabbath was made for man, and not man for the Sabbath."

The purpose of the Sabbath Day is to help us, not to hinder us, in our development. It aids us by giving us an opportunity to rest our bodies. "Six days shalt thou labour," that, you must remember, is part of the law. We are required to work—that is the law of the universe. By the sweat of the brow, we must earn our daily bread. But to rest is also necessary, and it has been proved that one day in seven is the true proportion of rest required.



Contributed by Brother Bernie Rayner.

## "REMEMBER THE SABBATH DAY."

We, the members of the Church of Jesus Christ of Latter Day Saints, are being particularly watched by other sects because of our high religious code.

What would they think if we spent the day swimming instead of attending our various meetings. We, the younger members of the Church, must be particularly careful; for I think that we are more easily led astray than our elders.

It is our duty to attend Sunday School and the evening Sacrament Services. This is a commandment given to the Church, on Sunday, August 7th, 1831, found in the Doctrine and Covenants 59: 9—13. Therefore, if we do not observe the Sabbath, we are disobeying the commandments of God; whereas, if we attend our meetings, we will derive blessings from what we hear.

Actually, the only work that we are supposed to do is to prepare our meals; unfortunately, it is almost impossible for most of us to do only this.

There are some of us who make the most feeble excuses to stay away from meetings, but, as soon as an opportunity arises for an outing on Sunday, that opportunity is quickly grasped.

We are not, however, asked to wear the glumest faces on Sundays, but we are expected to act according to the spirit of

# SCIENCE

## and HUMAN DESTINY

Ominous shadows cover the earth as high in the heavens speeds a formation of jet aircraft. Civilisation below is fragile, punny and insignificant, when viewed through the lens of a scientific bombsight; the hopes, plans and desires of men become valueless as small buttons are pressed and a black dot tumbles earthward.

The rubble and flame tell a grim story. Perhaps, the story of Johannesburg—should there be another war. Possibly, the very civilisation of this world could be destroyed through several such raids upon London, New York, Paris and other populous centres.

Science, the theoretical slave of man, has created and perfected weapons beyond the scope of its ability to control them. Just as the divine Gospel of Jesus Christ has been perverted and changed by the exploitations of Christian creeds and ordinances, so the intellectual truths and ideals of science are being perverted by war and the materialistic attitude of our era. With weapons such as Atomic Bombs, rockets, biological warfare, and death-dealing gases, how can man deny that uncontrolled and misguided science has not turned the tables and become the virtual master of our generation?

Indeed man has become the slave of science! Because of the materialistic attitude of to-day, he is looking to the many phases of science for a solution to individual problems. Many have the dangerous conception, that, through physics, medicine, chemistry, or one of a thousand other branches of technical research, all wants and desires can be fulfilled.

Are we not forgetting that our world of machines, of hustle and bustle, our mechanised "Utopia" is of value only as long as it improves our lives—as long as knowledge is applied to good? Why, then, are we letting the scientists of our era continue in their misguided quest for



ELDER G. GAIL WEGGELAND.

knowledge along lines which will be used, principally, for destruction, and again turn our civilisation into the warlike, confused, suffering state in which it was a few years ago? What higher moral force can be applied to turn the thoughts of men back to the Creator, the God of Abraham, Isaac and Jacob? What higher force can control the science that now threatens to destroy us?

The truths and ideals of science have become victims of its technicians and followers; just as religion has become victimised by its frenzied enthusiasts. The scientists of to-day have enthroned worldly knowledge as their idol and turned their backs on God. They have begun a race to which there is no end. They must build bigger buildings, travel with more speed, produce more powerful explosives and larger weapons, and teach their children more unrelated facts. Each development of science demands more science to improve it, to maintain it and keep it ahead of the development attained by a rival nation.

Worshipping scientifically produced conveniences has caused man's mind to become entangled in its own ideas and creations. He loses the simplicity of life—soon

the mind is too confused to fathom God. As man's self-made system takes up more time, it blinds the eyes to God's eternal truths and competes with the basic religious nature of the individual.

In the words of the ancient prophet, many men "are lifted up in pride of their eyes, and have stumbled because of the greatness of their stumbling-block . . ." They put down the power and miracles of God, and preach up unto themselves of their own wisdom and their own learning." How true these words are to-day! a day when scientists and laymen are hypnotised by the powers and extent of their own creations. How tangible and clear seems science when man's basic relationships are muddled by political propaganda and tainted ideals. How great seems the knowledge and progress of science, when the ever-present truths of God are veiled by the dogma and convention of popular religious groups.

But, in a larger sense, is the key to the creation and the greater mysteries of life to be found in science? No! Science, at best, can be but the middle chapter of the creation—a chapter with both ends leaning on the infinite—forever expanding, but never completed.

God, speaking to Job, taunts him with the mysteries of the creator, and man's existence.

"Who is this, that darkeneth counsel by words without knowledge? Gird up now thy loins like a man for I will demand of thee, and answer thou me. Where wast thou when I laid the foundations of the earth? Declare, if thou has understanding . . . . When the morning stars sang together, and the sons of God shouted for joy? . . . Has thou commanded the Morning since thy days, and caused the dayspring to know his place . . . Have the gates of death been opened unto thee? or has thou seen the sweet influence of Pleiades, or loosed the bands of Orion? Canst thou bring forth MasserOTH in season? Knowest thou the ordinance of Heaven? Canst thou set the dominion thereof in this earth?"

Perhaps God has bestowed more wisdom upon men of to-day, concerning those matters that so puzzled Job. But narrow, indeed, are the limits of the finite mind

touching infinity. How like a drop in the ocean is the knowledge of the wisest compared with the fullness of the truth of the universe. As Paul states it, "The foolishness of God is wiser than man . . . While the wisdom of this world is foolishness with God."

Proof of what happens to a country when it places knowledge above God comes to us from the pages of history—not more than five years past. The German nation was composed of educated people, few nations have contributed more to our culture in any of the scientific fields. Indeed they came to worship science. To it, they sacrificed the quality of life and lost the delicate balance between the spiritual and material forces. Turning their backs on deeper religious and human values, they yielded to the temptation of scientific and mechanised power. In the search for materialistic power, they had set up science as their God—and science destroyed them.

Science and religion are of value only as long as they temper each other. As Germany is the example of what happens to a country when it over-emphasises the scientific and materialistic values, the dark ages are proof that religion, untempered by basic material values, becomes equally out of hand.

When God is worshipped with all our heart, mind and soul, the complex knowledge and technical data of science are channeled by wisdom beyond human capabilities. Then, instead of making men slaves to its routine and system, it relieves men from the dullness and drudgery of life. Then, instead of smothering religion with its masses of data and logic, it intensifies religious truth by cleansing it of superstition and ignorance. Science, then, can give us the material strength to protect our spiritual values; instead of having cities become rubble, full of heartache and scenes of destruction, it can carry them to undreamed-of heights.

Men of science, returning to their foundation of Christian ideals, could become the second greatest force of the human race, and truly prepare the way for the second coming of the Messiah.

## FROM THE MISSION PRESIDENCY

THE Holy Priesthood of God is the greatest gift which can be bestowed on man.

Through its powers of administration things may be bound or loosed on earth which will be effective in heaven. Priesthood bearers must realize, as King Benjamin declared to his people in Zarahemla, "When ye are in the service of your fellow beings, ye are only in the service of your God," and so in a very real sense the one who would be greatest must be the servant of all.

In the South African Mission, as elsewhere, where the Church of Jesus Christ is established, there are scores of men who have been called to hold offices entrusted with the powers of heaven. It is their privilege and responsibility to use their authority for blessing the people of this great nation.

"Many are called but few are chosen" the Lord revealed through the Prophet Joseph Smith, because they have not learned that "the rights of the Priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness."

No honour or distinction will come to a man merely because he has been chosen and ordained to hold the priesthood, but rather it is by magnifying this calling and using the authority of the powers of Priesthood to bless his fellow-men that glory will be added upon his head. Under all circumstances the priesthood must be exercised in righteousness, and the Lord has wisely placed safeguards to prevent abusing this sacred commission.

Those who hold the priesthood must be diligent and seek ways to assist in accomplishing the purposes of the Lord. Through revelation the word of the Lord has come to us saying, "For behold, it is not meet that I should command in all things; for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth not reward. Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; for the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward."

"A man who accepts the priesthood accepts the obligations of the priesthood and is expected to be loyal and faithful to the Church, the quorum, the priesthood which he holds, to his family, and to every principle of divine truth."

The powers of the priesthood are of no avail unless that authority is used for the benefit of mankind. We earnestly hope and pray that the priesthood bearers in this mission will be faithful, and magnify in honour the sacred trust which is theirs, remembering always that the power and influence associated with heaven must be maintained by sincere love and kindness.

EVAN P. WRIGHT.



### TRANSVAAL DISTRICT.

#### **Springs Branch—reported by Sister Mavis E. Louw.**

The banns were published for Brother Daniel Charles Jübbber, son of Brother and Sister D. C. Jubber, and Miss Luithia Margaretha du Plessis. They were married in the Dutch Reformed Church on the 28th. Our best wishes and prayers for their happiness and prosperity go to the happy couple.

Sister Kotze and her daughter, Helen, have returned from their vacation at East London, where Helen had gone to recuperate from her illness. Although she is not fully recovered, Helen is looking well.

A real spiritual feast was enjoyed by members and friends who attended our Branch Conference on the 5th. President and Sister Yarn, accompanied by Joyce and Richard, Elders Olsen and Rockwood, were our guests. In the evening the "Cumorah Quartette" were also present and rendered some beautiful songs. Some very sound Gospel doctrine was expounded by all of them. Elders N. G. Smith and Felt were also conspicuous with their fine talks. Sister Yarn generously sang a lovely song. Both sessions were well attended, and seating was at a premium.

A lecture, at the Town Hall, on the "Truth of Mormonism" was very ably delivered by Elder Smith, while the Quartette played their part to put the Church "on the map" in Springs. They deserved

better support than was given. Although extensive advertising was done by our Elders, the public did not come up to expectations.

Brother H. Hugo and Brother I. C. Louw represented the Springs Branch at an inaugural meeting of the Southern Transvaal Tuberculosis Association in Springs. More will be heard of their activities in this organisation. They were invited to attend by the Springs Health Department.

A good start has been made with our building fund, many donations coming from non-members. The good news has been received that the First Presidency have given their consent to purchasing the property, where it is proposed to build the Chapel. The owner has accepted our offer, and we shall soon the owners of our own site in Springs, thanks to the efforts of President Wright. We will do our best to have a suitable building in which to worship the Lord.

Brother Tommy Jubber, who is a detective on the Railways, had a narrow escape from serious injury, when he was struck by a rock, during one of the recent native riots in Johannesburg. Although he was badly injured about the face, he made a quick recovery after the Elders had administered to him.

We welcome Brothers H. Hugo, G. Atkins, and Sister M. Kotze to the Springs Branch. They were recently baptised by Elders Romeny and Nelson.

#### **Pretoria Branch—reported by John C. Troskie.**

A baby boy was born to Brother and Sister Rudolph Brummer of our branch on Monday, 20 February. May the Lord bless that wonderful family and prosper them.

It is rather strange but the Troskie family have been on leave to East London and enjoyed a lovely three weeks with Mr. and Sister C. A. Dean.

The organisations are well on their way and enjoying their work.

Brother and Sister O. M. Cowdrey have had a harrassing experience during the past month and feel quite worn out with the worry of not getting their own house back. However we hope they receive all the righteous desires of their hearts.

### **Ramah Branch—reported by Mary Millan Stark**

On 2nd February the Ramah Building Fund Committee sponsored a Variety Concert in the Selborne Hall. The concert was produced by Barbara Munro and was ably compered by Douglas Arnot. The large and appreciative audience warmly applauded the excellent talent, especially the charming junior artistes. They were also captivated by the charm and grace displayed in the Ballet number rendered by Evans and Quick, while the Quartette arrayed in Hawaiian grass skirts almost stole the show.

It was with deep regret that we bade farewell to the Quartette and Elders Felt and N. G. Smith who have just completed a busy "season" in the Transvaal. They have been accorded a great welcome wherever they have appeared and everyone has gained a greater knowledge of Mormonism and the people who practise it. We trust that they will continue to receive the same reception in the rest of the Union and during their journey home.

On Sunday, 19th, the Ramah Branch held its Conference with President Yarn and District President Elder Olsen in attendance. The attendance was above average and a spiritual feast was enjoyed by all. As Elder Olsen's last duty as District President he proposed the names of the new officers for the coming year. It was with regret that we heard that Brother George Ganter was to be released from the office of Branch President at his request and tributes were paid to him for his loyalty and unswerving devotion to duty while in office. The new Branch President will be Brother Francis Donly, with Brother Ted Tewson and Brother Alvara Phipson as Counsellors. All the Auxiliaries are fully officered and a full and interesting year is promised to everyone.

The Mutual Improvement Association, under the able direction of Sister Daphne Carr and Brother Ted Smith, opened the year's activities with a "Hobo Party" and many and wierd were the costumes worn. A very pleasant evening of games and entertainment was provided. This was followed by a Valentine Dance on the day de-

voted to the patron Saint of lovers and this also followed the high standard set by this year's Mutual Officers.

The members of the Primary enjoyed a party to mark the opening of another year's activities under the direction of Sister Lloyd and her assistants. Sister Margaret Carr and her Counsellors, Sisters Ann Ganter and K. Smith, entertained the ladies of the Branch to an afternoon party this month when plans were announced for the programme for 1950.

The Smith home has been invaded by the mumps germs, much to the family's pain and regret. First, Sister Joy was the victim and then the twins succumbed and now Sister Kitty is the sufferer. Our sympathy is extended to them and also wishes for a speedy recovery.

The members were saddened by receiving news recently that Brother and Sister F. Spear, Senr., of Luanshya, Rhodesia, had lost their dear daughter, Yvonne. We proffer heart-felt sympathy and condolences to the family knowing that time alone will heal and that the perfect knowledge that they have of the existence of an after-life will sustain them through this heart-breaking time.

Again we have been called upon to say "Tot Siens" to another four Missionaries who are leaving for home. They are Elders Olsen, Rockwood (of "Blue Tailed Fly" fame), Wilding and Wride. The two former have been Transvaal District President and Secretary respectively and their cheerful presence will be missed. We wish them all "Bon Voyage" and thank them for their cheerful talks and visits.

### **O.F.S. DISTRICT.**

#### **Bloemfontein Branch—reported by Inez E. Spear.**

Bloemfontein has had an eventful month.

Evidence of the effective work of the local missionaries is shown in the fact that the Dutch Reformed Church has warned their flock from their pulpits against these Mormons. Subsequent events seem to show that this action has done more good than harm.

We were happy to have the Cumorah Quartette and Elder Felt with us for a week, although they were kept so busy that we hardly saw them. They sang at the Plaza every night, and were a huge success.

On Sunday, the 12th, President and Sister Wright paid us a surprise visit. With them came Elders Dalton, Romney, and Whiting. There was a record attendance of fifteen missionaries at Sunday School. The meeting was thoroughly enjoyed by all, and our testimonies were strengthened by the inspiring talks of our visitors and Brother E. J. Spear.

That evening the Quartette sang in Clarendon Hall. Elder Felt played two piano solos, and Elder N. G. Smith gave a lecture on early American history and the Book of Mormon. Despite the opposition, there were about seven hundred present and over two hundred were turned away as the hall was too small to hold them.

We were sorry to lose Elder Stockton, who has been transferred to Johannesburg. At the same time, we are happy to welcome Elder Whiting.

Brother C. B. Spear has left for his annual holiday. We shall miss him, but hope that he will benefit from the rest.

### **NATAL DISTRICT.**

#### **Pietermaritzburg Branch—reported by Sister Eunice Fountain.**

We extend a hearty welcome to Elders Bell and Glen, who are now labouring in Pietermaritzburg. We pray that the Lord's blessing will rest upon them, and that they will have success in spreading the Gospel in this part of His vineyard.

On Thursday, 9th February, Elder Curtis came from Durban to visit the Saints and bid them farewell. We are sorry to lose Elder Curtis as he has been an inspiration to all, and we have enjoyed the association with him. We wish him "bon voyage" and a safe journey home.

We were happy to be visited by Brother and Sister Alvara Phipps and family from Johannesburg. They called on their way to the coast on holiday.

We also enjoyed the visit of Mr. and

Sister Kelly of Johannesburg. They are on tour with the company, "Annie Get Your Gun," and they spent a week in Pietermaritzburg.

We held an enjoyable social at the home of Mrs. Upfold on the evening of the 14th. Elders Glen and Bell showed a couple of films, which were enjoyed by members and friends.

#### **Durban Branch—reported by Sister Valerie Hancock.**

The month of February started out very well indeed, with a baptismal service held at the Municipal Swimming Baths. The Church baptismal services are always thrilling and inspiring, and this service was no exception. Georgina Frederika Marchand was baptised by Elder Kenneth Curtis, and was later confirmed by Elder Sterling Provost at the Sunday School meeting. The same evening (29th January), the "Deseret Girls" invited the members of the choir to Sister Fagan's home for a snack, in honour of Jean's baptism. All attending had a happy time.

The "Deseret Girls" have been busy this month. They gave a grand banquet on the 12th after church as a farewell to Elders Boede, Curtis and Russell. There were twenty-three present. We all sat around a long table, and the meal was eaten by candlelight. All agreed that this was an evening well-spent, and we thank those fine girls for the good time they gave us.

Two auxiliaries re-opened this month, the Relief Society and the M.I.A. The M.I.A. opening social was a "watermelon bust." Plans were made to have this on the beach, and have a "moonlight picnic," but the rain put a stop to this. We had to have the "bust" in the hall, but this did not stop us from having a wonderful time. Games were played, and entertainment provided by Elders Johnson, Russell, and Provost who sang a song. They MIGHT put the Quartette to shame, if they keep practising. Elder Patrick brought a perfect evening to a perfect close by telling a "gruesome" ghost story. Yes, we really did have a lot of fun!

A general officers' and teachers' meeting was held on the 6th, when the officers and

teachers of the Branch were set apart for their positions.

Many visitors have helped to make the month very enjoyable. First of all, we welcomed Elders Glenn, Hamberlin and George Quick, who are now companions at Durban North, and Elder Robert Patrick as our District President. We do hope that they will be happy mingling with the Saints in Durban.

Brother Deryk Vice, from Krugersdorp, was our first visitor. We enjoyed his company for a little over two weeks and were sorry to see him go. We hope that he enjoyed his stay here.

Every seat was taken and more had to be brought into the hall on the morning of Sunday, the 12th. I am certain Durban members have never seen so many missionaries at one time before. There were Elders Christensen, Warner and Buhler, who were due to leave with Elder Curtis next day. Elders Wilding and Quick arrived from Johannesburg—Elder Wilding to say farewell, Elder Quick to labour here. The singing was good to hear, and we enjoyed having so many missionaries in our midst.

Elders Curtis gave his farewell talk on Sunday night. We, like all others who met him, have grown to love him and were sorry to say good-bye. The other speakers were Elders Christensen and Wilding. We pray that God will be with Elder Curtis and his companions on their way home and forever, 'til we all meet again.

The last visitor this month was Brother Ronnie Kunitz from Pretoria. It was good to see him, and we hoped he enjoyed his holiday in Durban and his associations with us.

The enjoyment of the month was dampened somewhat by the departure of our missionaries. Besides Elder Curtis, who has gone home to the States, we had to say good-bye to Elder Boede, who gave his farewell talk on the 19th. We pray that the Lord will bless Elder Boede on his homeward journey. He left in com-

pany with Elder Wride, whom we only had the pleasure of meeting as we saw them off at the boat.

We have had the baby daughter of Brother and Sister C. A. Smith on the sick-list this month. She has been very ill, and we pray that the Lord will bless her with restored health and strength.

Our prayers have been answered for Sister C. M. Hancock, who is still at the Wentworth Camp Hospital. She has improved a bit, and is no longer in such great pain. We admire her for her steadfast faith and the cheerfulness she has shown throughout her long illness. We all pray that the Lord will continue to bless her.

### CAPE DISTRICT.

#### Port Elizabeth Branch—reported by Sister Theresa Trollip.

Our Auxiliaries held their opening event of the season on the evening of Friday the 3rd. It was a lovely moonlight night, and we held a watermelon picnic at King's Beach. Some brought their bathing costumes and went swimming, others played games and held a sing-song. Children and grown-ups could hardly wait to begin the feast. Elder Higham carved the melons, and his slices scarcely improved the shape of our mouths.

On Sunday, the 5th, the Relief Society provided the speakers for the evening service. Sister Verena Lawson was the first speaker. Her talk was on "God is Love." Sister Elizabeth van der Walt was the next speaker. She spoke on "Forgiveness." Sister Trollip then spoke on "How to be a Christian," contrasting the professing Christians with the true Latter Day Saints.

Elder Higham then announced that Elder Warner was leaving us. Elder Warner had made many friends in Port Elizabeth because of his humorous disposition. He sailed on the 8th, and we wish him joy in his new walk of life.

We are happy to welcome Elder Metcalf, who arrived on the 9th.

Elder Bert E. Wride gave his farewell speech on the 12th. Elder Higham remarked that "there were three monuments in P.E.—the willow-tree, the campanile, and Elder Wride." Elder Wride had been packed to leave on several previous occasions, but he really did leave on the 16th. We hope to see him again to say good-bye.

### **East London Branch—reported by Sister Rita Booyesen.**

This month has been very quiet for East London, as far as Church activities are concerned.

We have, however, had many visitors from other branches. Sister Kelly of Johannesburg was in East London with her husband, who is connected with the musical comedy, "Annie Get Your Gun." Sister Kotze and her daughter, Helen, from Springs, were also visiting East London during the month.

On the 12th members of the Branch were privileged to hear Brother John and Sister Nola Troskie speak at our Sacrament Meeting. We all enjoyed what they had to say, and benefited greatly from the words of wisdom which they left with us. Brother and Sister Troskie are from Pretoria and stayed at Arnoldton with Sister Muriel Dean, while visiting here.

Brother Tol, who was baptised recently, had the Aaronic Priesthood conferred upon him. This simple, but beautiful ceremony took place on the 5th February. We wish Brother Tol success, and may the Lord bless him in his work.

### **Mowbray Branch—reported by Beatrice E. Smith.**

Our Branch Conference was held on the 29th of January, and it was a day of spiritual profit to all who attended the meetings. Three meetings were held and the speakers, too numerous to mention, all gave inspirational talks.

At the second session David Anthony Bibb, infant son of Bro. Lionel and Sister Sheila Bibb, was blessed by his great-

grandfather, Brother Edwin Jakins. There were four generations of the family in church on this occasion.

Four children were blessed at the Sunday School service on the 5th. They were John Tarr, Teresa Oosthuizen, Caroline Solomon and Doreen Solomon.

The opening social for all auxiliaries was held on February 7th. Elder Dalton compèred an "impromptu" concert, at which one of the "Andrews Sisters" appeared in a solo number. In spite of the heat, everybody enjoyed the rollicking Virginian reel, which brought the evening to a hilarious finish.

The primary also opened with a social. The little ones certainly enjoyed their own party.

We were pleased to welcome Mr. Norman and Sister Allen, of Port Elizabeth, at our meetings on the 12th.

The Boy Scouts have begun their year's scouting. A "hot-dog" social was given on the 17th, at which the Scouts were addressed by the District Commissioner.

During the month, Brother Hubert, Sister Johanna Smith, Brother and Sister Pirie have been ill. Mrs. West, mother of Sister Madge West, underwent a serious operation recently. Our prayers are with all of them, and we trust that they may soon be restored to health again.

We have recently had to bid good-bye to Sister May Jennings, who is making her home in Worcester. We pray the Lord's blessing on her, and trust that she may prove a living witness for the Gospel in her new sphere.

Sister Madge Halse has sent in a report of the Northern Suburbs' Branch Conference, held at Eerste River on Sunday, the 12th. The Branch Officers were presented by President Leslie Halse. A feature of the morning session was the active participation by the children of both Eerste River and Epping Garden.

# ARE WE USING OUR POWERS

About thirty years before the time of Joseph Smith, the poet Wordsworth, with a great deal of insight into the ills of mankind, observed:

"The world is too much with us, late and soon,

Getting and spending, we lay waste our powers:

Little we see in Nature that is ours;

We have given our hearts away, a sordid boon."

In other words, we are too much occupied with the material business of this life — money-grabbing, bargaining, and in various ways seeking our own advancement, temporally, to the exclusion of other considerations. In feeling that, having given our tenth, this is all that conscience requires of us we have misdirected our hearts, and are out of tune with the great harmonies of life that make it so much more worth living.

These sentiments are no less true now, although it is over a century since they were committed to paper. They are, in large measure, the crux of much that is wrong in the world to-day. We seem to lose sight of the fact that the proper management of life is the great thing, and that extravagant food and shelter, clothes, shoes, cars, furniture and other props to self-esteem are only intended to help sustain the precious gift of life itself, and are subsidiary to it. They are not meant to be sought for their own sakes. Let us not lose sight of this, in our attempts to outdo the Joneses in unnecessary luxuries.

Once our personality becomes obsessed with the business of acquiring possessions, and we look upon them as ends in themselves, all is lost. We lay waste the vital powers that have been bestowed upon us for use in other directions. The only true wealth is intangible; so our energies should be bent on the achievement of higher ideals and aims — on inner improvement.

We have only a very limited time on this earth; so the time factor assumes an important aspect in our existence. In modern life, there are any number of devices for helping to "kill time"—time that would, otherwise, be wasted

in even more useless ways. Instead of frittering away our lives, let us seek a goal and work wholeheartedly towards it.

All of us have been endowed with certain energies and capabilities and, if we are to derive the fullest enjoyment and benefit from life, should have the sense and courage to use them to the full. Things half-done, or done badly, do not bring any satisfaction to the doer. As the old saying goes, "If a thing is worth doing, it is worth doing well." The creation of the earth was not a slipshod job, but was undertaken with infinite thought and care.

In this connection, a little self-discipline is necessary to ensure that we put forth our best efforts, or we are likely to put off what should be attended to now or to do it carelessly. Cooperation will achieve much—without it, nothing can be achieved in any sphere. For instance, a teacher who permits time-wasting indiscipline in class, loses valuable opportunities for instruction, owing to the inattention of the pupils. All must pull together. If you want a job done, ask a busy man. He has learned to conserve his energies and organise his time and activities.

So what are we to do with our powers? The eye of the world is on this Church, because of the unusual claims it makes and the complete philosophy it presents. Many view it with dislike, because of its claim to be the true and sole Church of Christ. Believing this to be true, its members have much to live up to.

Let us bear in mind that the ultimate aim of this philosophy is the attainment of personal perfection, in so far as this is possible. But how many really give this more than a passing thought? It is not merely a good catch-phrase that sounds nice from the pulpit, it is something for each of us to try to attain.

Let us not be content just to sit in office, but improve things in accordance with our ideals of progression. Perhaps we do not realise how closely we are observed. Each member is an ambassador for the goodwill or otherwise of the Church, and our actions and words are noted and judged wherever we go.

(Continued on page 16.)

## LIFE'S MASTERPIECES

By Sister Joyce Wahlburn—  
Durban Branch.

I do not need a rare Von Goch  
To hang upon my bedroom wall,  
Or a priceless Michel Angelo  
In the place of honour in the hall.  
I do not need the hand of man  
To show me the beauties of the land,  
My art gallery all around I see  
Painted by Him for you and me.  
The foam-crested waves as they crash  
ashore

With a seemingly triumphant roar,  
Laughing children with deep rich tans  
Racing gleefully o'er the golden sands.  
The white of the Seagull against the  
blue sky.

So proud and free as he soars on high,  
Then down he swoops majestically  
To claim his prize from the deep blue  
sea.

The stars twinkling high in the heavens  
The moonlight shining over the sea,  
Making a silvery pathway  
To the land of eternity.

The silhouette of a palm tree  
Against the evening sky,  
A sky all streaked with crimson  
As the end of the day draws nigh.  
A beautiful garden of flowers  
Their petals besparkling with rain,  
With their faces upturned to the  
heavens

Till the sun shines thru' again.  
A sweet faced little old lady  
Sitting in a rocking chair,  
With a shawl about frail shoulders  
And star-dust powdered hair.  
A happy family gathering  
Just as the sun goes down,  
Where all is quiet and peaceful  
And a spirit of love abounds.  
These are but a few of the Master-  
pieces I see in every day.  
Painted by the Master artist  
And hung along life's way.

## MOTHER

By Daphne Carr.

Whether 't'was Summer, Autumn,  
Winter, or Spring,

He went to his mother for everything,  
Her loving heart was filled with pride,  
As she helped the child who was by her  
side.

With deepest love and tender care,  
She'd helped her child through each  
long year.

And now he can ably find his way,  
Through the trials and troubles of every  
day,

'Twas his mother who made the boy  
depend

Upon himself to reach this end,  
Her love and kindness had helped him  
through,

To be to others, loyal and true.

\* \* \*

## RELIEF SOCIETY SISTER

She could not spread the Gospel  
In far-off distant lands;

But this she offered to the Lord —  
The labour of her hands.

With simple words and kindly smile  
She'd cheer some lonely heart,  
And, in her homely prayers at night,  
She played a worker's part.

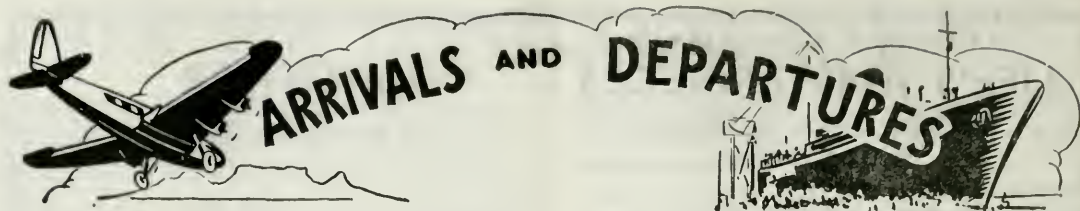
She sewed at tiny garments,  
As Dorcas did of old,

In every little seam she stitched  
Her love for Christ was told.

Thus did she serve her neighbours  
And fulfil the Lord's commands,

By giving love and sympathy  
And the labour of her hands.

Sent in by Beatrice E. Smith.



Eleven more missionaries arrived in South Africa during the month of February, bringing the total of missionaries in the field to sixty-four. This figure includes the two local missionaries from Johannesburg. President and Sister Wright and President and Sister Yarn, who also fall under the oversea quota of seventy-five, makes the strength of the corps sixty-eight.

The following elders make up the list of this month's arrivals:

MAC F. REYNOLDS, from Ashton, Idaho, was assigned to labour with Elder Romney in Steurhof, Cape.

DARWIN D. METCALF, from Idaho Falls, Idaho, was assigned to labour with Elder Higham in Port Elizabeth, but was later transferred to Bloemfontein to labour with Elder Payne.

DANIEL R. SORENSON, from Driggs, Idaho, was assigned to labour with Elder Chambers in Germiston, Transvaal.

MEAD SQUIRE, from Manti, Utah, was assigned to labour with Elder Shirley in Devil's Peak, Cape, but was later transferred to labour in Durban North, Natal, with Elder Hamberlin.

ARTHUR W. WISCOMB, from Salt Lake City, Utah, was assigned to labour with Elder Gardner in Rondebosch, Cape.

DEAN D. BAXTER, from Hyrum, Utah, was assigned to labour with Elder Higham in Port Elizabeth.

RODNEY T. CLARK, from Pocatello, Idaho, was assigned to labour with Elder Barton, in Johannesburg.

MILTON M. MERRILL, from Alberta, Canada, was assigned to labour with Elder Hyer in Sea Point, Cape.

FARRELL J. ROBERTS, from Garfield, Utah, was assigned to labour in Johannesburg.

GERALD C. PECK, from Boise, Idaho, was assigned to labour with Elder Goodman in Fish Hoek, Cape.

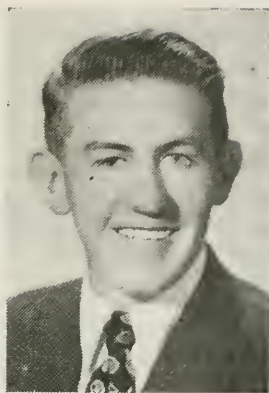
WALTER L. HOGGAN, from Los Angeles, California, was assigned to labour with Elder Provost in Durban.



Elder BERT E. WRIDE was honourably released with Elder Boede, and both left for home on the "Pretoria Castle." His sincere and dependable nature has been a credit to the church. He created a fine impression with the people he first laboured with and the Saints in the North-Western Branch. This lasting impression, he carried with him throughout his labours in the Union. He also served in Johannesburg and Port Elizabeth.



Elder FRED K. BOEDE who, as a former companion expressed it, is "one of the best natured fellows," leaves for home via England. He will long be remembered for his original remarks and his big smile. Many missed him when his final "I'm going home" was uttered. Beginning his labours in the Transvaal, he finished in Durban, where he served as Branch Clerk.



Elder MORRIS D. WILDING left for home with Elders Rockwood and Olson. He was known for being one of the more diligent and industrious of the South African missionaries. His pleasing personality will be remembered by many, especially the Saints in East London. Elder Wilding laboured in Boksburg, Johannesburg, and East London where he was Branch President.



Elder HEBER C. OLSON left behind a fine record as he departed for home via the Victoria Falls. Having filled many positions of responsibility in the mission, he was known for his dependability and good nature. He spent most of his mission in the mission office as Mission secretary. He also served as Branch President of the Durban branch, and District President of the Transvaal. South Africa loses an outstanding missionary.



When South Africa bid farewell to Elder C. LAVAR ROCKWOOD she said goodbye to a fellow with a sense of humour and a friendly character. By keeping the members smiling from the Cape to the Transvaal, Elder Rockwood created a good impression with everyone he met. He laboured in Cape Town, East London, Florida, Germiston, and finished his missionary activities by serving as the District Clerk in the Transvaal.

## TRANSFERS

The following transfers were effected during the month of February.

Elder CLYDE GOODMAN was transferred from East London to Fish Hoek to labour with Elder Peck.

Elder DAVID NELSON was transferred from Springs to Bellville, Cape, to labour with Elder Bigler.

Elder PETER G. RUSSELL was transferred from Durban to Devil's Peak.

Elder BURNETT J. SMITH was transferred from Northern Suburbs, Johannesburg, to East London to labour with Elder Heilbut.

Elder GEORGE W. QUICK was transferred from Germiston to Pietermaritzburg to labour with Elder Glenn.

Elder NORMAN E. STOCKTON was transferred from Bloemfontein to Southern Suburbs, Johannesburg.

Elder DEAN W. MARTIN was transferred from Rondebosch, Cape, to Northern Suburbs, Johannesburg, to labour with Elder Weggeland.

Elder JOHN TAYLOR was transferred from Florida, Transvaal, to labour with Elder Lisonbee in Springs.

Elder WAYNE BELL was transferred from Pietermaritzburg to labour in the mission office.

---

ARE WE USING OUR POWERS?

(Continued from page 13.)

*Let them be the most dignified of which we are capable, as befits our privileged status as members of this great organisation, for we are known by our fruits. It is up to individuals to make the Church as attractive as possible and to work towards that end, otherwise it cannot hope to expand. We carry with us the potential, so let us not waste our opportunities and powers.*

M.E.G.

## REMEMBER THE SABBATH.

(Continued from page 3.)

the Sabbath. We are particularly of associating one with another; but this does not mean we should not laugh nor talk cheerfully.

We are to treat the House of the Lord, with utmost respect on Sundays and other days. It is no use pretending to observe the Sabbath, if we are not seated reverently in the Chapel.

Let us treat Sunday as a day of physical rest and as a day of spiritual work. We should not indulge in sport nor in any physical exercise at all.

On the other hand, I do not regard sleeping the whole of the afternoon as keeping the Sabbath holy. We should take out our Bibles, Books of Mormon, or Doctrine and Covenants and study quietly, for the day will come when you may be completely stumped by a question put by an investigator.

At times, I am as guilty of not keeping the Sabbath holy as anyone else, but it is my sincere desire that we should, at all time, try to do our utmost to obey God's commandment by keeping the Sabbath Day holy.

---

WHY DO WE HAVE A SABBATH

(Continued from page 3.)

But the Sabbath Day affords us aid in another way. Man is composed of a spirit as well as a body. Just as the body needs food to keep alive, so does the spirit. On the Sabbath Day, we are to seek spiritual sustenance by attending church, partaking of the Sacrament, doing good in whatever we can. The Sabbath is not for the purpose of prohibiting enjoyment, but of adding to our enjoyment. Jesus says: "It is lawful to do good on the Sabbath Day." He did not forbid social enjoyment on that day.

When all things are considered, therefore, the Sabbath Day was one of the most advanced steps ever taken for man's benefit.